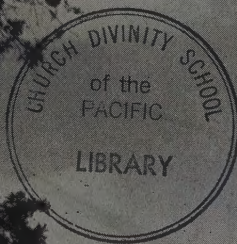


The Living Church

Number 2, 1952 Price 15 Cents



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ST. FRANCIS' MISSION, Novato, Calif.: In winter, back to the "living room" [see page 17].

P. 10: Where Is Aunt Emma?

the thought of the Episcopal Church

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SCRIBNERS

An Altar on Iona

I AM writing to make an appeal on behalf of the Bishop's House built on Iona by Dr. Chinnery-Haldane, the late Bishop of Argyll and the Isles, as a house of retreat to enshrine the Chapel of St. Columba.

At the present time the house and chapel are in the charge of those who are devoted to the work of the Church, and are well cared for and looked after instead of being allowed to fall into serious disrepair, as in former days when occasional priests came during the summer months and when there were no resident caretakers.

But in a house exposed in the winter to the gales of the Hebridean seas there are frequent and recurring calls on finances for heavy repairs and maintenance; and there is no endowment of any kind. The diocese is small in numbers and is too poor to undertake the charge of the House, which in any case is more provincial than diocesan.

We are sorely in need of subscriptions for ordinary maintenance and also donations toward an Endowment Fund of £12,000 (\$34,000) for which we are making an especial appeal in this letter.

Iona, as an ancient missionary center, belongs not to Scotland alone but to the whole Christian world, and so we feel that we may venture to make this appeal to Anglicans of all lands; the Episcopal Church in Scotland, since the days of Bishop Seabury, has ever enjoyed close ties of kinship with Episcopal Church friends in the United States of America, and we feel that you would wish to take a share in ensuring that the great Anglican Communion is properly represented in one of the oldest and most venerated Christian Shrines.

If the necessary funds cannot be raised we shall not be able to continue; and it would be a grievous blow to the prestige of the Anglican Communion were there no altar belonging to us on the holy isle: we pray that of your goodness and generosity you will help us.

Donations to the Bishop's House Iona Fund will be acknowledged gratefully by the Treasurer, RRC, Episcopal Church in Scotland, 13 Drumsheugh Gardens, Edinburgh, Scotland. [See page 15.]

✠ THOMAS ARGYLL AND THE ISLES,
Primus of Scotland.

Retirement of Bishops

SPENCER ERVIN makes some important points in his article on the "Retirement of Bishops" [L. C., Aug. 24th]. The picture of Bishop B. B. Smith, with the words "active at 89," is hardly a *propos*, however. What is meant by "active"?

From 1872 onward, owing to advanced age and accompanying infirmities, the first Bishop of Kentucky was allowed to reside outside his diocese. In 1866, he had been given an assistant in the person of George David Cummins, who left the communion of the Protestant Episcopal Church seven years later to form the Reformed Episcopal Church. Later Bishop Smith turned over the administration of the diocese to Thomas Underwood Dudley, who was con-

secrated bishop coadjutor on January 1875. It is true that Bishop Smith continued to be able to perform some functions as Presiding Bishop.

As late as October, 1883, about seven months before his death, he was able to lay his hands on Henry Codman Potter but was unable to be present in the chancel for the whole service of consecration. George Hodges points out in his biography of the seventh bishop of New York, it to Bishop Clark of Rhode Island to "move the congregation present to pray," and Bishop Seymour of Springfield to lead the in the litany. Bishop Clark asked the prescribed questions. During the putting of "the rest of the Episcopal habit" "anthem of investiture" was sung, beginning, "The Lord hear thee in the day of trouble." The Rev. Arthur Brooks and the Rev. Charles T. Olmsted then brought the Presiding Bishop. Bishop Benjamin Bosworth Smith refused the offer of a wheeled chair as a means of comfortable access to the chancel, and insisted upon walking in, entering, however, only for the moment of his laying on of hands upon the head of the elected bishop, and then being almost carried out by his escorting presbyters. When Bishop Potter rose from his knees, after having knelt to receive his episcopal commission, Bishop Smith closed the ordinal from which he had been reading the words of consecration and handed it to the new bishop, saying, "There, Henry, you can keep that book. I shall never use it again." And he never did.

In January of this year the Kentucky Historical Society published a brochure entitled *Kentucky Bishop: An Introduction to the Life and Work of Benjamin Bosworth Smith*, by the Rev. W. Robert Insko, formerly assistant to Dr. James W. Kennedy at Christ Church, Lexington, and now, since the first of June, rector of St. Stephen's Church in Erwin, N. C. Mr. Insko is working on a more complete biography of Kentucky's first bishop.

In spite of Mr. Ervin's reasonable and valid objections to the "age" amendment with which I essentially agree, it may be that it will cause less ill feeling than any other method. He indicates that the amendment probably "owes its adoption to irritation in both Houses over maladministration in some dioceses by bishops well over 72 who were refusing both resignation and assistance." That could happen again. It might be very unpleasant to try to establish the fact that a bishop is no longer capable of properly administering his diocese. It may be that there is no easy solution. EUGENE H. THOMPSON, JR., Durham, N. C.

Armed Forces Classification

UNDER "Sorts and Conditions," [L. C., September 14th], I have only the following to say regarding the recent reclassification of men in the armed forces "X Equals"

Disappointing to say the least is the new classification of those men in the armed forces, who as Churchmen, do not wish to be lumped together with the large group to now labeled Protestants.

To begin with, "X" has always stood

The Living Church

LETTERS

the unknown quantity, and this it is the very situation that there has been a concern to eradicate. Even more deplorable is the fact that it now stands for "Ritualistic." Can it be that this is what those who have wanted to be known as Churchmen have been concerned about? Is it not rather a desire for full practice of the Faith and the theology implied?

This great heritage of the Faith is all in the Book of Common Prayer and adequately set forth in the 3d book of the Church's new teaching series, "The Faith of the Church." Is this "Ritualistic"?

(Rev.) WILLIAM G. LOVE,

Priest-in-charge,
St. Thomas Church,

Upper Lake, N. Y.

Chains of Silk

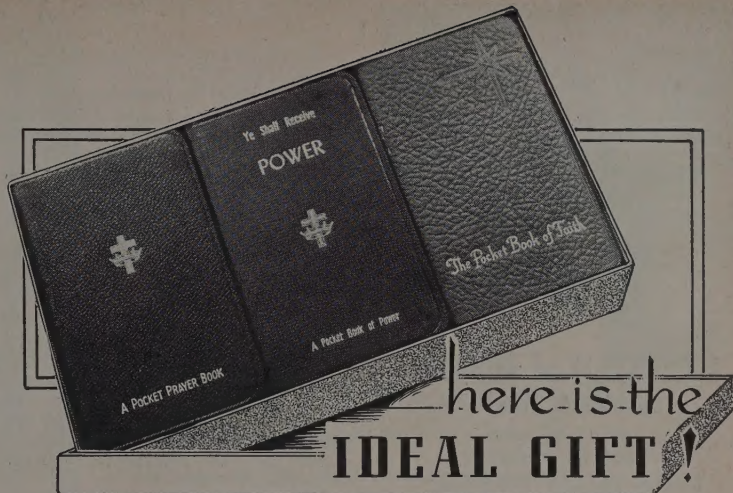
As reported in *Time* Fr. W. C. Kernan has left the Church in search of "authority." He is quoted as saying that he did kick himself for taking 35 years to find out that "there is an absolute lack of authority in the Episcopal Church." It would have been more accurate had he spoken of the lack of absolute authority in the Episcopal Church. Had he confined himself to that comment there would have been a few who would wish him other than that speed. But to publicly accuse the Episcopal Church of a total lack of authority is both unkind and untrue.

Fr. Kernan's difficulty seems to lie in a failure to differentiate between authority and the power of enforcement of authority. The distinction is more than a mere quibble of terminology.

Authority is the right to be obeyed; enforceability is the power to compel obedience or to punish disobedience. Moss, in *Christian Faith*, makes the distinction clear and points out that the Anglican Communion possesses as much authority (with *auctoritas* and *imperium*), as much as it to be obeyed, as any Church in Christendom. Because the "chains" are of silk rather than iron they are none the less binding upon the faithful of our Communion. That Fr. Kernan does not appreciate this distinction is apparent from his quoted comment that "Authority means law which is enforceable."

It is untrue that either a deficiency in power or machinery of enforcement or the voluntary restraint in the use of enforcement powers negates such authority as the Church inherently possesses. Experience of 20 centuries proves otherwise. In times of persecution the Church may be totally deprived of the enforcement power, but, among her loyal members, her authority is never stronger and her commands are never more completely and obediently obeyed than during just such dark periods. Nor is this principle confined to the Church. During enemy occupation, when the authority of the rightful government is suppressed, its voice from above or the underground frequently commands more unanimity of obedience from loyal subjects than is the case in days of easy-going peace.

Whether the Anglican Communion wishes to trade some of her freedom for greater totalitarian powers of enforce-



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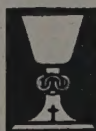
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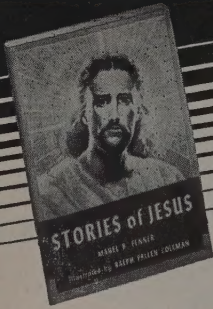


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Kalendar

ment is a much mooted question but beside the point here. It would be a different but perhaps neither a happier nor a better Church if it did. I believe there are many who will agree that what we lack is not authority but greater clarity in our teaching and a more widespread education in the basic faith of the Church. When we accomplish that we won't need to worry about enforcing the authority of the Church. Voluntary and loving obedience by the faithful will be more effective, and more in keeping with the traditions of the Anglican Communion, than any ecclesiastical strait-jacket.

Fr. Kernan's complaint that "an Episcopal rector has to do what the people want him to do" is too ambiguous either to affirm or to deny. Perhaps there are instances where critical congregations encroach upon the administrative functions of inefficient rectors.

There are also matters in which vestries and the laity of the Church properly have a voice, which present no difficulties to wise and tactful clergy. Unfortunately, his comment in *Time* will be interpreted by many as referring to lay dictation to the priesthood in matters pertaining to the faith of the Church. A priest who would permit such lay interference has only himself to blame and usually has no vocation. If Fr. Kernan knows of such a rarity or is speaking from experience, both the priest and the Church will benefit from a severance of parochial ties.

Priests, as well as laity, come and go. It is a two-way street. One would view a departure more sympathetically, however, if it were not accompanied by gratuitous and unfounded slurs upon the Church which has bestowed the sacred gift of Holy Orders. Obviously there will be no reprints of Fr. Kernan's early publication, "The Ghost of Royal Oak—The Christian's Answer to Coughlinism."

STANLEY M. MILLER,

Attorney and Counselor-at-Law.

Utica, N. Y.

THE article in *Time* not long ago about the assistant rector of St. James the Less [Fr. Kernan] and his unhappiness in the Church distressed me greatly. Although I am not in sympathy with the individual in question, yet I am in accord with what he says in effect, namely, that the Church is without the means to back up her own discipline.

Extreme authoritarianism is to be shunned and Episcopalians don't understand extremes of any sort. Yet, to tell a person his "bounden duty" and have no instrument for dealing with those who manifestly are in contempt of that discipline is to ask the priesthood to cast "pearls before swine"—make cheap that which is of truly great value.

I was not a deputy to General Convention this fall, but would have liked to be if for no other reason, than to see a canon passed which would restore the position of the Church to one of true dignity and respect, rather than one which connoted the same "optional-extra" as the movies or country club.

(Rev.) CHARLES WYATT-BROWN,
Rector, St. Mark's Church.

Beaumont, Texas.

AD CHAT

✓ We believe you will be interested in letter addressed to us by the Rev. Ernest Brady of Buckie, Banffshire, Scotland, who writes:

"My former lay reader was in the habit of receiving *The Living Church* weekly from a member of our Church in America, and I had an opportunity of seeing his copy. He has now moved to another parish and I append his new address herewith: Mr. H. Bembridge, % The Rectory, 14 William Street, Dundee Angus, Scotland.

"At the same time, I should be glad to know if anyone of your readers would care to send your paper to me weekly. I should be glad in return to make him a gift of my *Church Times* (London).

"This parish is in the diocese of Aberdeen and Orkney and, as you know, there is a real bond between our diocese and the diocese of Connecticut, so that accounts for my general interest and appreciation of your excellent weekly. I share the special interest of our diocese in your Church's life and work.

The bond that Fr. Brady speaks of undoubtedly had its beginning in the year 1784, when Samuel Seabury became the first American Bishop of the Protestant Episcopal Church in the U. S. A. His consecration was held in Aberdeen, Scotland, on November 14th of that year, and the Scotch Bishops Robert Kilgour (of Aberdeen and Primus of the Scottish Church), Arthur Petrie (of Ross and Moray) and John Skinner (Coadjutor of Aberdeen) were the consecrators. Bishop Seabury then became the first bishop of the diocese of Connecticut, holding this office from 1784 to his death in 1796.

Is there someone in the diocese of Connecticut that would be interested in exchanging periodicals with the Rev. Mr. Brady? His address: the Rectory, Buckie, Banffshire, Scotland.

✓ While we are on this subject, there is another letter from Mr. W. Chambers, 1 Parkfield Road, Feltham, Middlesex, England, who writes that he would be pleased to exchange his weekly copy of the *Church Times* (London) for a weekly copy of *The Living Church*. Here is your opportunity to give our fellow Churchmen in England first-hand information about the news, the work, and the thought of the Episcopal Church in America.

✓ Does anyone have need of copies of the L. C. that go back for several years? One of our subscribers has saved her copies and now would be glad to send them to anyone for the cost of the postage alone. Just write to Miss Lydia M. O'Donnell, 415 Washington Avenue, Ellsworth, Kansas.

Eugene O. Dodge

Advertising Manager

The Living Church

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Established 1878

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and the Thoughts of the Episcopal Church.

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Things to Come

NOVEMBER							DECEMBER						
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November

21st Sunday after Trinity.
Girls' Friendly Society Week (to 9th).
Church of the Air. Preacher: the Very Rev.
Jesse K. Appel, Porto Alegre, Brazil. CBS,
10 AM, EST.
All Souls (transferred).
Day of prayer for national presidential elec-
tion (recommended by Presiding Bishop.)
Election day.
22d Sunday after Trinity.
Armistice Day.
23d Sunday after Trinity.
Sunday next before Advent.
Thanksgiving.
Woman's Auxiliary Executive Board, Seabury
House, Greenwich, Conn. (to December 1st).
1st Sunday in Advent.
Corporate Communion for Men and Boys.

December

St. Andrew.
National Council, Seabury House, Greenwich,
Conn., to 4th.
2d Sunday in Advent.
General Assembly, NCC, Denver, Colo., to
12th.
3d Sunday in Advent.
4th Sunday in Advent.
St. Thomas.

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every district of the Episcopal Church and
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SORTS AND CONDITIONS

PRAYERS for guidance of the nation are to be offered in churches all over the country on **November 3d**, the day before Election Day, as the result of a letter from the **Presiding Bishop**. In Rhode Island, as perhaps in many other dioceses, **Bishop Bennett**, the diocesan, issued a pastoral letter calling attention to **Bishop Sherrill's** request that the day before election be observed as "a special day of **prayer and intercession** for our country, that in this time of decision it may truly be a nation under God." In at least one Rhode Island church, the **Epiphany**, in Providence, a bulletin was posted in which the rector, the Rev. **Francis B. Downs**, asked parishioners to sign up for a **prayer watch** between services. Special celebrations of the Holy Communion and other services were scheduled throughout the Church

udice." The Faith, he said, is that which can "heal those sick with doubt comfort those afflicted with tyranny refresh those wearied by freedom's exhausting battle. This is the faith—not in the fiction of the abstract common man—but in the wondrous fact that every man is an uncommon man . . . this . . . is the faith that must instruct us in the ways we wield our power; resolutely, to hearten our friends; wisely, to confound our enemies; constantly to give hope to the hearts of the enslaved; prudently, to guard the trust of the free; and courageously, to be worthy of the high commission history has conferred upon us. . . ."

A FORMER PRESIDENT'S WIDOW, Mrs. Franklin D. Roosevelt, took time to attend a 68th birthday party given



for November 3d, and suggestions were made by rectors that Church-people spend at least a few minutes on Election Day itself in intercessory prayer.

RELIGIOUS subjects continued to be issues in the closing days of the campaign with accusation and insinuation and counter accusation and counter insinuation aimed at the integrity of both candidates, while the candidates themselves, for the most part, pushed their speeches high up to the most dignified level of the campaign for the presidency of the United States.

SAID GOVERNOR STEVENSON, in an address made in Chicago on October 21st:

"We [in America] must set a good example. The image we reflect to the world can only be our own image. We want that image to be an image of sanity, serenity, and moral as well as economic and military strength, of freedom and justice and confidence. We want other people to aspire to the kind of society we have created here and maintain here."

SAID GENERAL EISENHOWER, who, it had been hinted, condoned the anti-Semitic and the anti-Catholic, at the annual Alfred E. Smith Memorial dinner:

The West can defend itself by unity and faith. Unity "demands a true cleansing from our hearts of the faintest stains of racial or religious prej-

for her by the lucky winners of a **Girls' Friendly Society** contest. Pictured with Mrs. Roosevelt (from left) are **Mary Lou Sommers**, Dundas, Minn.; **Barbara Boyle**, Passaic, N. J.; Mrs. Roosevelt; Mrs. **Stephen K. Mahon**, new executive secretary of the GFS [see page seven]. Behind Mrs. Roosevelt is **Gladys Flores Sanchez**, of Ponce, Puerto Rico. To the right is **Jane Collins**, Norristown, Pa., and to the left a waitress.

"**THERE IS NO MAGIC FORMULA** that will solve the world's problems, but ourselves," the **Presiding Bishop** reminded critics of the **United Nations** in a statement commemorating **UN Day** (October 24th). He pointed out "that the UN can go only as far as its sovereign members are willing to go" and "the successes of the UN are our successes and its failures are our failures."

THE FIRST MEETING of the special committee of **Sewanee's** board of trustees appointed to study the question of admission of **Negro students** to the **School of Theology** was held on October 15th, committee chairman **Bishop Penick** of North Carolina, has announced. The committee, said the bishop, "devoted the day to a careful analysis of the subject and assigned various phases of it to the several members for research. The results of this study will be compiled at the next meeting to be held in the spring of 1953."

Alice Welke.

The Living Church

NO.
18

21ST SUNDAY AFTER TRINITY (WITHIN OCTAVE OF ALL SAINTS')

GENERAL

SCOPE

Bethlehem Coadjutor

November 7th and 8th are the dates for a special convention in the diocese of Bethlehem to elect a coadjutor. The bishop of the diocese is the Rt. Rev. William Sterrett, D.D. The convention will be held in the Cathedral Church of the Nativity, Bethlehem. The diocese includes 14 counties in the state of Pennsylvania.

The diocese's previous coadjutor when it was Central Pennsylvania; the position was changed in 1909) was Nelson Rulison who was consecrated in 1884. He served as coadjutor until 1914, when, only two years before his death, he became second bishop.

Second Election

The missionary district of Spokane awaits a second election by the House of Bishops of a new diocesan. An unforeseen difficulty with his vocal chords forced the Rev. C. Gresham Marmion, Jr., elected to that office during the General Convention, to decline the election.

The election will be made by the House of Bishops, subject to the consents of the standing committees of the various dioceses. Election of a missionary bishop by the House of Bishops during General Conventions is subject to the consent of the House of Bishops.

In a letter to Bishop Cross, who has been acting bishop of Spokane, since his death, Mr. Marmion said:

"I was with sincere regret that I wired you of my declination of the election. I have been most kind and patient, and I am sorry that a condition of which I was unaware until the tenth of this month [October] should cause me to drop further consideration of my election to be bishop of the missionary district of Spokane."

"I found the district intriguing, with many possibilities for service to the Church. Last Friday I went to a throat specialist because I had been hoarse almost continuously since I had a cold while in Spokane [at General Convention]. . . . I consulted another doctor, a surgeon, who is a

Mrs. Mahon



New executive secretary of the Girls' Friendly Society is Mrs. Stephen K. Mahon. A former program advisor on the GFS national staff and president of the board of directors, Mrs. Mahon's profession is religious education.

devoted Churchman and familiar with the duties of a bishop, . . . and my family doctor felt that while there is no cause for alarm and that the condition of my vocal chords is not necessarily irreversible or permanent, very good care must be given to them.

"They warned against colds and other throat infections at this time which might aggravate this condition. They said that the traveling a bishop had to do was conducive to colds and that cold weather might have an adverse effect upon my vocal chords. They insisted that the thing to do is to give my vocal chords a rest (which I am doing), learn to use my voice better and to use it more economically than I have in the past."

"I have always tried to do what I felt the Lord wanted me to do, and both Mrs. Marmion and I would have been glad to go to the district of Spokane and throw in our lot with you and the other good Churchmen there. This seems inadvisable under the present circumstances."

VISITORS

Ring for a Bishop

The Most Rev. Michael Yashiro, Presiding Bishop of the Church in Japan, received his episcopal ring at a recent service at St. Mark's-in-the-Bouwerie, New York City, the *New York Times* reports.

The ring was presented by the Rev. Richard E. McEvoy, rector of St. Mark's, in behalf of Bishop Donegan of New York. Bishop Yashiro had never received the ring because of conditions in post-war Japan. He was elected Presiding Bishop of Nippon Seikokwai shortly after the war.

WORLD ORDER

Messages Behind the Curtain

From November 11th to December 15th the Crusade for Freedom is going to conduct a new kind of campaign. It will offer every American a chance to send messages of friendship and hope behind the Iron Curtain.

State and local chairmen are being appointed to assist in the drive for funds for Crusade-sponsored Radio Free Europe and Radio Free Asia in connection with the campaign.

Clergymen all over the country have been asked to cooperate. The appeal to them came from Henry Ford II, new national chairman of the Crusade.

PUBLIC AFFAIRS

U. S. Holds Up Visa for Rev. Michael Scott

The Rev. Michael Scott, Anglican clergyman and champion of the rights of native African tribes, said in London that U. S. officials had held up his visa to enter the United States for the United Nations General Assembly session that opened last month.

Mr. Scott said he believed that the visa was withheld because of his refusal to swear that he had never been a Communist.

The clergyman, who has tried at past

ING IN: "Our American Prayer Book has dignified All Saints' by directing the Collect to be said daily throughout the year (or eight days' observance), and providing a Proper (p. 79), to be used similarly. "Episcopal rings are

usually made of amethyst, a stone anciently regarded as a remedy against drunkenness—perhaps to remind the wearer of the epistle read at his Consecration: "A bishop then must be blameless . . . not given to wine. . . ."

U.N. Assemblies to have the Union of South Africa censured for its treatment of native tribes, said his refusal was based on principle.

Mr. Scott said he is not a Communist. He declared he is trying to make the point that American domestic laws should not be allowed to prevent persons of all shades of opinion from going to the U.N., which has its headquarters on American soil.

FIRST INDIVIDUAL HEARING

In 1949, Mr. Scott became the first person ever to get a hearing before a U.N. meeting as an individual. His appearance before the Trusteeship Committee resulted in a walkout of the South African delegation.

The United States has delayed previous visits by Mr. Scott to U.N. sessions here, but finally granted him a visa in each case.

Because of his criticism of South Africa's racial policies, the government has refused to allow him to re-enter that country. Mr. Scott went to South Africa for his health at the age of 19. He did missionary work among native tribes and held a pastorate in Johannesburg.

[RNS]

TELEVISION

Churchman Gets State Job

Churchman Douglas M. Moffat has been appointed by Governor Dewey to head a temporary New York State Commission on the use of television for educational purposes. Mr. Moffat, an attorney, is president of the Church Club of New York and is a vestryman of St. James Church. The commission, according to the *New York Times*, will study the use of television for educational and cultural purposes, the desirability of governmental operation and control, and the feasibility of operation by private educational groups.

RADIO

Faith in Action

Dean Sherman E. Johnson of the Church Divinity School of the Pacific in Berkeley was the initial guest speaker on the fall NBC radio series, "Faith in Action," which was broadcast coast-to-coast on the network on Sunday morning, October 5th. Dean Johnson's topic was "What Do We Know About the Life of Jesus?"

The address was recorded on tape in Boston while the dean was attending the General Convention.

LAYMEN

Red Cap 42 Preaches in Calvary Church

Ralston Young, Red Cap 42 in the Grand Central Terminal, was the preacher at Calvary Church, New York City, October 12th. Mr. Young is a communicant of St. Martin's Church, in the Harlem section of New York. Every Monday, Wednesday, and Friday, in his free time, he holds religious meetings in a coach on Track 13.

He explained in his sermon how he came to do this:

"From Sunday to Sunday was too much of a gap for me; and that is why I have put my religion to work for others every day, in my work . . . I can put my religion to work and offer them [passengers with luggage] more than a hand with their bags. . . Thirteen years ago, I came back to the Church with a new conviction that I could make my life and my work mean something to those for whom I carried bags.

"It is not easy to come back to the Church, but I did it. I have tried since to make Track 13 a spring-board for others

in their attempt to come back. . . . I just talk of our experiences, and, in doing, bring many to the realization that our lives can be much happier when we put our religion to work for everyone every day, in our job."

Here Frederick Sontag tells more the story of Red Cap 42:

Ralston Young's membership in the Episcopal Church is a daily affair, each hour and minute of the day. He prays many times throughout the day, and usually other people. Yet for 18 years, he has had anything to do with his Church, at that after a careful Church upbringing.

Monday, Wednesday, and Friday, of a week, you will find him standing at Track 13, and around noon a small group of black and white Christians gather with their guests to go into an empty railroad coach. During their lunch hour the Christians worship God, and share their teachings with each other.

Mr. Young says:

"At Grand Central we need badly a chapel. Weary travelers, by the thousands, need a place to collect their thoughts, worship God, and obtain his comfort. If Christian people all over America would unite in prayer to ask for this chapel, Grand Central could be the first railroad terminal in the world that takes care of its travelers' spiritual needs."

Congregation: 2,400,000



National Broadcasting Company televised the service in Christ's Church, Rye, N. Y., sending the program over its television network from coast to coast. The television congregation was estimated at 2,400,000. The rector is the Rev. Dr. Wendell Phillips, who has had a weekday television and radio program for the past five or six years, and is reported to be the first person to speak on daylight television when it began. In the picture (from left): John Baird, director of Television of the Broadcasting and Film Commission of the National Council of the Churches; Miss Doris Ann, producer of NBC's Television Religious Programs; Dr. Phillips; Martin Hoad, director of NBC's Television Religious Programs; the Rev. James W. Kennedy, director of Radio and Television for the Church; Felix McGuire, organist and choirmaster.

TUNING IN: St. Martin was bishop of Tours (4th century). His feast days are November 11th and July 4th. This, plus his reputed pacificism, tolerance, and social service (e.g. giving his cloak to a beggar) make him an appropriate candidate for

patron saint of America. Prayer for other people ("intercession") is an important, but largely neglected, Christian privilege and duty. Chief Prayer Book examples are the Litany at the Prayer for the Whole State of Christ's Church.

thousands of servicemen and women are passing through my cathedral. (That's what I call Grand Central. And the information is—why that's my parish House.) I talk to many of them, for I seek them out to see if I can help them."

Track 13 is a springboard for later church attendance. The average attendance in the quiet railroad coach is eight. The maximum has been 39. After a brief opening prayer, the meeting becomes a forum for laymen's thoughts. They try to give answers to solve people's troubles through sharing the experiences of our lives and of their own lives. It is all informal. No one presides. A visiting priest takes part in the discussion along with his own communicants. Some skip lunch to attend.

Recently a young man said to the workers in the coach, "I want what you've got. For weeks I have come here asking questions, trying to trip you up. Now I realize that my dishonest conduct is no good." He then the young man has formed a church meeting at the White Plains, N. Y., N. Y., N. Y. From a sick, weary dishwasher has risen to manager of a restaurant. He also teaches an Episcopal Church Sunday school class and was brought to a hospital for confirmation."

Mr. Young was graduated from Bennett College, Greensboro, N. C. Although he and his wife have no children of their own, they have been caring for a boy from a New York home each weekend. The boy has been baptized in the Episcopal Church, and they worship with the Youngs each day.

"A nominal Episcopalian— isn't that the case for most of us?" asks Mr. Young. "You know, if you love your wife, you kiss her each day and at least once a day tell her of your love. Well, what about doing the same with God and his Church? The same applies with giving. We used to give peanuts. Now we give one tenth of our income to the Episcopal Church, just as God commanded us to give."

He recalls:

"I used to work in Panama and came to New York really thinking that the streets were paved with gold and that people in the city were 'happy-go-lucky.' Toys were more important to me in Sunday school than anything else. The willing but ineffective teacher could make me about Jesus."

"When you come right down to brass tacks, when I returned to the Church, I was a miserable person as I had no real love. I loved my mother and sister. But the really important thing was whether I loved Tom, Harry, and others I encountered each day. I surely did not. So there was a vacancy in my heart which could not be filled by money and the cars, money, and houses I had so much."

He says he came back to the Church through a friend's example of real Christianity.

Now Mr. Young feels that his responsibility as an individual Christian is to go on. There is an opportunity present to show what Christianity means to people.

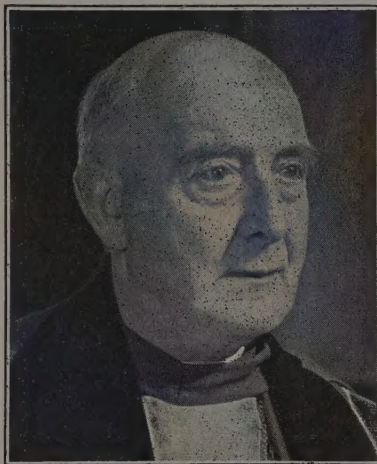
CONFIRMATION: Confirmation, or the Laying on of Hands, as it is also called in the Prayer Book, is historically the completion of baptism. In the Episcopal Church it is the normal prerequisite to receiving Holy Communion. **UNCTION** of the Sick is pro-

ENGLAND

Warning About Healing

A warning against "the hysterical and emotional atmosphere and unjustifiable claims" of "sensational and much advertised" healing missions was given by the Archbishop of York, Dr. Garbett, at the opening session of the Convocation of York.

Dr. Garbett made it clear that he was referring not only to missions sometimes



DR. GARBETT
Dangerously near magic.

sponsored in London by American evangelists but also to those held "occasionally in our own Church."

"There is sometimes a danger of making a sharp distinction between scientific and religious healing, as if one came from man and the other from God," Dr. Garbett said. "The Christian should claim that all that is best in the art of healing comes from God."

He criticized, as lacking in perspective, those who "laud and publicize as works of God the comparatively small number of cases due to spiritual healing" but overlook "the tens of thousands living usefully and happily that would have been helpless invalids, or dead, if God had not used the skill, science, and care of doctors, surgeons, and nurses to restore them to health."

"There is nothing specifically Christian," Dr. Garbett said, "in the methods used in spiritual healing and in the cures it has wrought. Parallels both for methods and cures can be found in non-Christian religions, and there are healers who are not Christians but who appar-

ently possess some strange gifts of healing."

Neither the laying on of hands nor unction¹ should be isolated acts, he said, admonishing that without prayer and preparation they "might come dangerously near magic."

While a patient "should be encouraged" to expect to receive a blessing through the laying on of hands and anointing," Dr. Garbett said, "no promise should be made of the certainty of a physical cure." Such a cure might come to pass, he said, "and fervent prayer should be offered for it, but we have no right to guarantee it."

"If careful preparation of the individual sick person is necessary for healing," Dr. Garbett added, "it follows that there is a grave objection to public missions of healing where preparation of individuals is impossible and where hands are laid indiscriminately on all. [RNS]

CHINA

Dr. Chao

The alleged reasons for the dismissal of Tsu-Chen Chao from his professorship, his post as dean of the School of Religion of Yen-ching University, China, and from his status as a minister, are given in a series of articles published in the *New Yen-ching*, official organ of Yen-ching University.

One article said that he made an unsatisfactory confession, particularly in regard to his connection with foreign Christians and his former presidency of the World Council. Complaint is made that he advocated the "American imperial" world Church, the "supremacy of love," and the "Christian's independent basis," and that he wrote of "establishing fellowship in love" and "coming through faith to patriotism."

In a second article, priority of loyalty to Christ over patriotism as the obstacle to finding a proper "people's basis for patriotism" is charged against Dr. Chao.

A third article criticized him for having proclaimed three principles at a Student Christian Movement Conference: (1) "Faithfulness to Christ," in which, he warned, the Church must not expect to avoid sufferings; (2) "to establish a community of love" with stress on the universality of love and of the Christian family; (3) "to clean up the Church."

His withdrawal from the World Council, a critic asserts, was merely tactical, in order to cover his continued advocacy of the distinction of the character of the Christian way of life. [EFS]

provided for in the American Book of Common Prayer (p. 320). It is usually administered with oil blessed by a bishop, but in an emergency the priest may bless the oil himself. Its Scriptural basis is St. Mark 6:13 and St. James 5:14.



RNS

Where will we be when we see our friends right now? Where are we?

Where is Aunt Emma?

By the Rev. Theodore Yardley
Rector, St. Barnabas' Church, Omaha, Neb.

IT IS a person of poor imagination who can shuffle through the fallen and drifting leaves to Church on All Saints' Day (November 1st) and not wonder about the life beyond. Both nature and the Church calendar suggest November¹ as a time for thinking of death and the life beyond. Let us illustrate what the Prayer Book teaches about our departed relatives and friends by the example of Aunt Emma—your mythical aunt and mine.

What a fine old lady she was! A great Church worker, was Aunt Emma, and regular at her prayers, too. Those who knew her in this life could not help loving her, and when she passed away at a great age she was sincerely mourned as a good friend and a beloved fellow-parishioner.

Where is Aunt Emma now? When her funeral was over and we stood in the Church porch saying how sorry we were she was gone, someone said, "Surely Aunt Emma was a saint, if there ever was one." In our honest emotion at the moment we were rather inclined to agree. But if that is the case, we realized, thinking it over later, the rector made a mistake in praying for her soul when he said, in the Collect at the Requiem Eucharist:

"O God, whose mercies cannot be numbered, Accept our prayers on behalf of the soul of thy servant departed, and grant her an entrance into the land of light and joy, in the fellowship of thy saints. . . ."

If Aunt Emma was a saint, really and truly, as the Prayer Book defines a saint, then she is now, and was at the time of her funeral, beyond the need of prayer—already in "the land of light and joy," directly before the throne of God.

But there were some things about this old lady that, in our affection for her, we forget. Although Aunt Emma was a much better Christian than most of us and made daily progress in holiness, she had not quite finished growing into a saint. She would have been the first to say so, if anyone had brought up the subject. I can imagine her fine scorn for our sentimentality had we proposed to her that she was a saint. I can imagine the vigorous shake of her dear old head as she would have said, "Young man, that's a lot of nonsense: I've got a long way to go before I'm a saint."

ALL ALIKE

And this mythical aunt of yours and mine would have been quite right. Some rare souls there are who achieve com-

plete self-forgetfulness, complete absorption in the will of God, continual realization of His presence and His love, while still in this life. But the Prayer Book bids us bury all the faithful alike, with prayers for their further advancement "in the life of perfect service" (Collect at the Burial Office), because almost all of them, as Aunt Emma would have said, "have a long way—to go." It would neither honor nor help them if we blantly assumed they had reached the final state of blessedness.

People who live to a great age and, naturally, no longer tempted by the sins which afflict younger people, but who does provide them with temptations away from patience and good works and the love of God which try them just as much. It would be the Prayer Book teaching about Aunt Emma (a teaching in which she would heartily agree) that she had not completely conquered herself, had not completely laid hold on God when death overtook her.

It makes me shudder for all those who love when I consider the barrenness of belief which leaves no room for the "intermediate state"—the preparation for life in heaven of those departed in Faith. So many I love are not near as fine and good as Aunt Emma. Of t

TUNING IN: November is appropriate to the thought of the life beyond, not only because of All Saints' Day, which ushers it in, but because the next day, November 2d, is commonly kept as the Commemoration of All Souls—of people like

"Aunt Emma"—who are not yet in heaven with the saints but are, we believe, on the way. Black, symbolic of penitence, is the liturgical color for All Soul's Day, and of Requiem Eucharists, though purple may be used in default of black.

that we have died? Where are our dead
ones and where are the not so good?

of so many I love, about all that
be said is that in a general way they
rather better than worse — that per-
in the scales of justice their good
ities might outweigh the bad. I
ld shudder at the waste if I had to
them down to rest knowing there
no chance of improvement, no
nce of their ever attaining Heaven.
as it ever been your sad duty to
nd a funeral which consisted entirely
on indiscriminate eulogy of a departed
on you knew perfectly well was an
inary, half-good, half-bad sort of per-
—where the sermon blithely assumed
the departed, for all his deliberate
oring of God in this life, was now
oying the Beatific Vision[¶] itself? Such
funeral, if it is not just plain childish,
mockery and blasphemy of God and
heaven.

hope it has been your duty, as well,
attend a Church funeral, where the
oved is quite simply and honestly laid
rest “in sure and certain hope of the
urrection” — and yet as a sinner in
d of God’s mercy and purification.
e Prayer Book services for the
ial of the dead — the Burial Office[¶]
the Requiem Eucharist — are an act
prayer for the one whose hand we are
cing in God’s hand for the rest of the
rney to heaven. We are not closing

our eyes to how far our loved ones have
yet to go, when we use these services, but
our confidence rests in our belief that
they are in the place of preparation and
purification, of sanctification and glorifi-
cation — in short, that they are in the
intermediate state, by some called Para-
dise (to distinguish it from heaven), by
others the Church Expectant, and by still
others Purgatory.

THRILL OF BELIEF

The use of the term Purgatory does
not necessarily countenance medieval dis-
tortions of doctrine — for example, be-
lief in an actual fire and in a “treasury of
merits” accumulated by the saints, that
can be drawn upon in favor of less for-
tunate souls. Anglicans use the word
Purgatory in its root meaning of “cleans-
ing,” implying that in the Church Expec-
tant, the intermediate state, or Paradise,
as it is variously called, cleansing from
past defilement plays an important part.

While the term Purgatory appears in
none of the prayers of the Book of Com-
mon Prayer, the verb does. In the Com-
memoratory Prayer for a Sick Person at
the point of Departure (p. 317), we pray
that God may “wash” the soul of the
departing person, “that whatsoever de-
filements it may have contracted . . .
being *purged* and done away, it may be

presented pure and without spot. . . .”

Funerals are often a time of mourning
— for a parish priest as well as for the
family of the departed — but I never
come away from a graveside without a
thrill of belief in what we have done,
without the noble words of the services
ringing in my mind, without — in a
sense — looking forward with confidence
to the time when those words will be
read over me, and the Church on earth
will put my hand in God’s hand, and I
shall walk in the Church expectant to-
ward the Church triumphant.

Of course, Aunt Emma should have
been ready for heaven. She lived in a
relatively Christian part of the world;
she had all the advantages of lifelong
membership in the Church and the grace
of the Sacraments. God had put His
finger on her life early, and marked her
with the sign of the Cross. She was bap-
tized and confirmed, a regular communi-
cant, and she knew what God wanted.

She knew, too, I think, that the people
most in danger of hell are baptized and
confirmed persons. She knew that it is
far more serious for someone upon whom
God has put His finger to turn his back
upon God, even momentarily, than for
some pagan or Hottentot to sin through
ignorance. From what she knew of Jesus
Christ, she knew that He would be very
hard, indeed very harsh, with those who
had been brought up to know Him,
whom He had asked to serve Him, and
who then turned against Him. Reading
the pages of the Gospels, she could at
times almost hear that harsh, bitter,
angry voice crying down over the cen-
turies, “Woe unto you . . . hypocrites!”

But for all she knew of the Saviour’s
love in both Gospel and Sacrament, and
for all the healthy Christian fear of hell
that was also a part of her faith, Aunt
Emma was not quite ready. Our Lord
says in another place that the coming of
the Son of Man shall be as a thief in
the night, when the master of the house
is not ready. So it was with her.

So it may be with us. But because God
has provided for us the intermediate
state, we shall seek daily to advance in
His love, in confidence of the outcome.
Our fear of hell will be the simple
acknowledgment of a fact, not the cring-
ing, corroding fright stemming from a
belief that this is where we must go if
at our death we are not fully developed
saints. We can say each day’s prayers
and do each day’s work in quietness,
looking forward to a life of higher serv-
ice and better knowledge.

Where is Aunt Emma? In the Church
Expectant, in the intermediate state, in
Paradise, in Purgatory. In short, she is
on the way to heaven. God speed us, at
our last hour, in the same direction.

Holy Living and Holy Dying

O GOD, whose days are without end, and
whose mercies cannot be numbered; Make
us, we beseech thee, deeply sensible of the
shortness and uncertainty of human life; and let
thy Holy Spirit lead us in holiness and righteous-
ness, all our days; that, when we shall have served
thee in our generation, we may be gathered unto
our fathers, having the testimony of a good con-
science; in the communion of the Catholic Church;
in the confidence of a certain faith; in the comfort
of a reasonable, religious, and holy hope; in fa-
vour with thee our God, and in perfect charity
with the world. All which we ask through Jesus
Christ our Lord. *Amen.*

—From the Book of Common Prayer (p. 317).

ENDING IN: ¶The Beatific Vision (the vision that brings
eternal bliss or happiness) is a name for the life of heaven:
beholding of the face of the all-loving God Himself —
and the saints presumably enjoy even now, although it will

be more intense when they have their resurrection bodies.
¶The Burial Office consists of two parts — one to be said in
the Church, the other to be read at the grave. But the prayers
at the grave may be read in the Church “for weighty cause.”



In the earlier installment of her analysis of the humor of the saints [L.C., October 26th], Mrs. Walker traces laughter and sanctity to a common origin: an awareness of disproportion—the infinite gulf between God and man. In this second chapter she develops the theme further.

THE basic fact of Christianity, then, is its essential disproportionateness: the disproportion between God and man; the disproportion between the glory of the transcendent¹ Christ and the humility of His Incarnation; the disproportion between the power and splendor of His kingdom and the means through which it comes.

The saints are those who not only accept, but rejoice in the incongruity, and so learn the laughter that is holy. The infinite disparity between God's love and man's deserts is an indubitable fact: the saint embraces it for joy. The greater the incongruity, the more wonderful the love and mercy¹ of God. The saint does not call himself a worm because he enjoys being wormy, but because there simply is no other way graphic enough to express the richness of God and the meagerness of man.

But the saints are certainly not long-faced about the human condition.

"Look at me," they seem to be saying, "I cannot keep my mind on God for five uninterrupted minutes, yet He is the only thing worth thinking about. I promise to endure all things for love of Him, and never to forsake Him, yet I remember my dinner in the middle of Mass. I am fat (or stringy), slow (or hasty-witted), high strung (or phlegmatic), as the case may be, yet I am loved by the Lord of heaven and earth. I am stupid and prejudiced, yet someday I am going to understand with all saints the height and the breadth, and the deep things of God. I am irascible and irritable, yet I am destined for perfect charity. I am plain, scarred, homely, or positively ugly, yet I am going to wake up after the likeness of the face of Christ."

Could anything be more preposterous, more unexpected, more wonderfully provocative of wonder and delight? The joke is utterly beyond the capacity of any but the "holy and humble men of

heart." We must first be able to laugh at ourselves before we can even see the point. This everlasting merriment demands but one price: we must stop taking ourselves with such deadly seriousness. Our Lord came, among other things, to deliver us from the diligent Pharisees, those humorless men who took their own expectations too hard. When we have no longer any false dignity to be injured, and no supposed innate honor to be insulted, then we can begin to enjoy ourselves and to love our fellow men.

LUMPS AND BULGES

For we are all in the same boat. We are all, this side of heaven, basically humorous and a little clownish until the very end. For us all the garment of our belovedness will be a misfit until we are grown up into the measure of the stature of Christ. On each of us it hangs with certain peculiar wrinkles and folds which make us uniquely known as individuals to one another. Where it is too big for me, it pinches and binds my neighbor. He is spiritually tall where I am short, and fat where I am thin.

For the proud, the arrogant, the self-important, the garment of Christ's loving-kindness is too small. Some shrinkage in the ego of the person is indicated. For self-disparaging souls, whose pride is inverted, and who fight the demons of self-hatred and self-disgust, it is far too large. They must grow to the remembrance that, despite their unworthiness, in the eyes of love each is worth the passion of Christ. Meanwhile, we wear together, grotesquely, the garment of glory, for it is the only garment that will, one day, become us. Now we wear the common dress of our redemption, accepting our neighbor's ungainliness together with the lumps and bulges that reveal our own irregularity.

Let us, however, be clear. The holy laughter of the saints, is not, like the cynic's, directed at man or at men. There is no scorn, no mockery, no belittlement in this clean, and healing humor. It is of a piece with their durable compassion, which human disproportionateness and failure can never wear away. Only those who have learned the Grand Disproportion by repentance and contrition have lost the sentimental idealism whose defeat means cynicism and disillusion.

The saints never thought men were creatures of sweetness and light, so they are neither bitter nor frustrated to discover that a loved person is merely human. They have never expected their neighbors to be supermen, so they are neither surprised nor hurt to find them only life-size. They never believed their fellows to be paragons of noble reason, so they are not shaken to discover in them

some weighty cause (as, for example, His raising Christ from the dead). ¶God's mercy is his habitual act of giving us more than, strictly speaking, we deserve. ¶Father of Lies is another name for the devil.

Holy

By J

Only when we realize that God does not need us can we know the freedom of choosing, for His sake, the bread of daily toil and sacrifice, and of doing this with the laughter that shakes the underpinnings of hell's despair.

the same irrational touchiness, the same hurt pride, the same discouragement at weariness in well-doing which they have already found lying in the cloudy depths of their own hearts.

For open, willful sin they have a feeble excuse and no condoning laughter. The obscene joke, the bit of sophisticated filth to which the man in the gutter would not stoop, the smart shady deal, the clever sophistry and shrewd evasion which provoke the twisted laughter of the mirthless world . . . for these they have no smile. These are the cruel jests of the Father of Lies¹ and their fruit is despair at man's insignificance. They know these to be tragic.

With the toil of their lives, and often with their blood, they work for the rectification and restoration of this tragic waste. But for foibles, for irritations, for the inevitable clashes of uncongenial temperaments, for slowness of wit and clumsiness of action, for all the mistakes of awkward affection, and the strains and tensions of differing human individualities that so try patience and test charity, they have a poised amusement and a steady gentleness that is both the essence of true humor and the beginning of sanctity. For it begins in ruthless self-knowledge and self-appraisal. They are aware of how grotesque a figure they themselves

TUNING IN: ¶Transcendent, as applied to God, means that He is not limited by the forces of nature which are at His command: He has other powers beyond (transcending) these, which He can bring, and on occasions has brought, into operation for

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as they wear so awkwardly over
tattered mortality, the seamless
ment of Christ's love.

SNAIL-LIKE

the forgiving humor of holiness in-
es the knowledge of another cosmic
the Christian must not only learn
ugh at human foibles that he may
to love; he must be laughed at,
he may be loved of God. The es-
of his freedom is to choose wherein
all be laughable. The joy of the
s rests on what Erasmus called, in
her connection, "the praise of folly."
must be either a fool in the eyes of
world or a fool to the mind of Christ.
choice is between the "vanity of
an wishes" and the "foolishness of
cross."

the decision to accept the Grand Dis-
ortion as the final truth, is a de-
a to look silly to the world, and in



the moments of weariness and failure,
to look silly to one's own self-
ism. It involves the rejection of the
gent and impressive ways of worldly
om, the distrust of mass movements,
refusal of power, aggression, and
, so spectacular and so flattering to
an pride and ambition, and the
e instead of all the foolish little

ways of the Incarnation, the slow, seem-
ingly wasteful ways of self-sacrifice,
meekness, humility, and, if need be, mar-
tyrdom.

These ways will seem rash, impracti-
cal, snail-like to the very end of time.
St. Francis¹ borrowed the figure of the
court jester as the proper description for
himself. The spontaneity and cheerfulness
that he exhibited grew from his lov-
ing, childlike willingness to be in the
cosmic drama, the "jongleur of God."

The sight of St. Francis as a small,
weak beggar building the church of St.
Damian from the discarded stones and
scraps of broken buildings hauled on his
own emaciated shoulders would con-
found building committees and fund rais-
ing organizations forever. The picture of
a tattered monk standing before the Sul-
tan's splendor in hope of stopping the
Crusades by the simply stated truth of
God's incarnate love, appeals by its very
madness. Everything he did was on the
face of it absurd. Yet everything that
he did was the literal and flawless tran-
scription of the foolishness of the Cross.

STILLNESS OF ETERNITY

It is just this foolishness that can free
our work from claimfulness and turn our
drudgery into joy. Holy laughter, in the
realm of the emotions, produces charity,
compassion, and forgiveness. In the realm
of action it produces freedom and play-
fulness. When we realize that God does
not need us, and that we are dispensable,
then we share the "glorious liberty of the
sons of God," the carefreeness of holy
toil. And God does not need us. From
nothing was the world created, from
nothing but God. He does not have to
work either through matter, atomic en-
ergy, or the efforts of man. The king-
dom will come, with us or without us.
Although the laws of nature unfold in
a seemingly inviolate order, they are His
laws, and across them, now and then,
the sharp cleavage of miracle and revela-
tion reduces them to their intrinsic status
of dependence and contingency upon the
divine will.

Man himself follows the law of cause
and effect; sin works punishment and
punishment, justice. Our sins and our vir-
tues alike have their consequences. Yet
across the slow unravelment of man's
causal behavior, pours the free glory of
his unearned redemption, which is God's
doing, not his. Before the foundation of
the world, before the first faint, green
slime that would moisten and father life,
before the mystery of man's freedom,
before the fall, the Son dwelt in a loving
submission and obedience to the Father,
that would, in the Father's own time,
unlock the doors of grace. The first
and final labors are the free, unfettered

labors of God, and about them is the
stillness of eternity, God's unbroken Sab-
bath day. Within this context man's dili-
gence and effort moves, and is meant to
move, freely, joyously, without anxiety,
in perfect childlikeness. For all has been
done; the house is made secure; the
foundations are everlasting and our part
is to live the life of the household.

Across the tangled skeins of history
God's eternal purpose freely weaves the
eternal pattern. He separates out a cho-
sen people and preserves them in exile,
exodus, division, and dispersion.¹ He cuts
across the natural relationships of the
family, to raise up a virgin without spot
whose fruitfulness shall be of the Holy
Ghost. Through the Dark Ages, He pre-
serves His Church, hiding her documents
in moldy cellars, and giving the songs
of truth to her priests and scholars in the
deserts first of barbarism, then of
humanism and mortal pride.¹

The real truth about all our labors
and service for the Kingdom is the glori-
ous disproportion again. God uses what
He does not need. The work is for the
worker, only indirectly for the Kingdom.
The Kingdom will come: we are used
for the Kingdom, not that the Kingdom
may exist, but that we may inherit it.
Our busy carefulness, our tense and
strained taking thought for God's mor-
row, blur us to the truth that is our
freedom. We share the labor of the King-
dom, and do the work of the household
very much as our children help us in our
domestic tasks. With much untidiness,
they dust the furniture and wash the
dishes; they make lumpy beds and bake
indigestible biscuits. It is not that we
need their efforts; it is that they and we
together need to grow in responsible love.

So in the labors of the Kingdom we
grow in the knowledge and love of the
King. Our pious seriousness needs to be
purged by holy laughter. Our work must
be transformed into the play of the
saints. They only have learned that their
toil, their suffering, their enormous ac-
complishments of pity, charity, healing
and reclamation, but act out, in the
clumsy stuff of human life, the power
and glory of the already completed In-
carnation. Their cheerfulness in failure,
the irrepressible mirth that cures them
of spiritual pride and fretful ambition,
is the reward of never taking themselves
seriously. Only those who know they are
expendable, replaceable, know the free-
dom of choosing, for God's sake, the
back-breaking labor, the heavy cross of
martyrdom, the bare bread of daily toil
and sacrifice, and of doing all this with
the laughter that shakes the underpin-
nings of hell's despair.

(To be continued)

ING IN: ¶The St. Francis here mentioned is, of course, St.
Francis of Assisi (13th century). ¶Exile, exodus, division, and
dispersion, sum up Hebrew history to the time of Christ.
barbarism, humanism, and mortal pride sum up the history of

Western civilization from the break-up of the Roman empire in
the fourth and fifth centuries to the present—the humanism
and being that of the Renaissance, the mortal pride being the
secularism of our contemporary culture.

Holy Saints and Holy Souls

NOVEMBER is the month of the dead — or of the living, depending upon which side of the truth one wishes to emphasize. For it is the month especially dedicated to those who have tasted the reality of human death and thereby entered upon a larger, fuller life with God.

It has been the tradition for some centuries to classify departed Christians into two groups: those who are in heaven and those who are on the way.

The former, the saints in the strict sense of the term, are celebrated on the feast of All Saints, November 1st [L.C., October 26th], and during the Octave or eight-day observance which our Prayer Book provides. For the saints we thank God, and we pray that we in turn may imitate their holiness. We believe that they pray for us, and many find comfort in requesting their prayers on our behalf.

The other group of the faithful departed — devout Christians who at their death were not ready for heaven and presumably are not yet perfected — are commemorated on All Souls' Day, usually November 2d (though this year, since November 2d falls on a Sunday, All Souls' is transferred to November 3d). The commemoration of the "souls," as distinct from the "saints," takes the form of prayer and Holy Eucharist offered for their benefit.

We do not ordinarily include thanksgiving for the lives of the Holy Souls. Indeed, to do so by name in the public worship of the Church would be impractical, if not embarrassing. But there is no reason why, in private prayer, one may not thank God for the witness of a Christian parent or child or friend — indeed it would seem wrong to refuse to do so. And, while usually only the saints believed to be in heaven are invoked for prayer, there is no theological reason against asking a departed friend or relative to pray for us.

Because the distinction between those presumed to be in heaven and those advancing toward heavenly perfection is not always understood, and to some may indeed seem invidious, we publish in this issue an article which presents the main reason for such distinction — which tries to show why "Aunt Emma," good and faithful Christian though she was, nevertheless, at the moment of her death, was not quite ready for the dazzling sunlight of the Beatific Vision of God [see page 10].

Some such distinction as Fr. Yardley's article indicates, between the saints in glory who are either in heaven or at the threshold of heaven, and the general body of Christians who at their death were anything but perfect, seems inherently reasonable and may fairly be claimed as part of our Anglican heritage. It would seem to be supported not only by our practice

of thanking God for the lives and examples of saints and praying for other departed Christians, by such a hymn as No. 223 in *The Hymnal 1940*:

"Rest eternal grant them,
After weary fight;
Shed on them the radiance
Of thy heav'nly light.
Lead them onward, upward,
To the holy place,
Where thy saints made perfect
Gaze upon thy face."

Can one rightly pray for the saints in glory, commending them to God? It is hard to believe any would happen if anybody did so, either by mistake or design.

No one who has attended the Liturgy of St. John Chrysostom can have failed to be impressed with oft-recurring refrain:

"Commemorating our all-holy, undefiled, exceeding blessed, glorious Lady, Theotokos, and ever-virgin Mary, v all the Saints, let us commend ourselves and one another, all our life, to Christ our God."

Yet the Eastern Orthodox, who invoke the saints in glory, and pray for departed souls imperfectly present (though without the precision of Roman doctrine) have a hold upon the Communion of Saints so strong that they regard the entire Body as supported by the prayers of any and every part thereof.

Thus, according to this conception, even the Church Triumphant, including the Blessed Virgin, aided, implicitly if not explicitly, by the prayers of the Church Militant. This doctrine, if we have presented it correctly, would provide good Catholic warrant for praying for the benefit of the Saints in heaven, should anybody wish to do so.

PERHAPS the last word on the subject has not been said by either of the great branches of Catholic Christendom. It may be that we should think of purgatory and heaven, not as separate, watertight compartments, but rather as shading gradually the one into the other. Possibly the appropriate analogy is that of increasing light. The saints will then be those at the point of intensest brightness, while the faithful will be found at various stages along the way. Purgatory may after all be only a matter of degree.

Such questions are admittedly as speculative as other features that at various times have been emphasized in regard to the state of the departed — as for example the degree of pain involved, and whether or not the pain be penal or remedial. It seems to us that a measure of pain may well be a part of the purgatorial process, for pain is a necessary part of growth as we know it from our earthly experience.

But we believe that the late Dr. Joseph F. Hall might when he says* that the pain of purgatory must be emphasized at the expense of the comfort that so the lot of the faithful departed.

Meanwhile the Anglican in his devotional practice will continue to thank God for the "wonderful life and virtue declared in all his saints, who have been the choice vessels of his grace, and the lights of the world in their several generations," and to pray for his own departed loved ones (and indeed for any who have departed for whom he is asked to pray). As a means of carrying this out we recommend that, daily this November, of this prayer from the Book of Common Prayer:

Almighty God, we remember this day before thee thy faithful servant [N.], and we pray thee that, having opened for him the gates of larger life, thou wilt receive him more and more into thy joyful service; that he may win, with thee thy servants everywhere, the eternal victory. . . " (p. 598).

We suggest that the use of this devotion be made a family affair. The children might be asked to think of the names of departed relatives and friends, and to help in compiling a list for the entire month. This list might then be kept as a marker in the Prayer Book where the prayer occurs, and the Prayer Book kept

dogmatic Theology, Vol. X (Eschatology), p. 85.

in the dining room. Then at breakfast or dinner the mother might ask one of the children which person is to be prayed for that day. The father will then lead the family in the prayer at the time of saying grace.

"Lay this body where you will, but remember me at the Table of the Lord," the dying St. Monica is reported to have said to her son, the great St. Augustine.

At every Eucharist Churchmen remember their beloved dead "at the Table of the Lord," as they pray that God will grant to the faithful departed "continual growth in his love and service." By the use of the prayer we have suggested, they may remember them, too, at the family table.

Appeal to Generosity

THE letter from the Primus of the Episcopal Church of Scotland, which we publish on page 2 of this issue, is surely one that should appeal to the generosity of American Churchmen.

It would indeed, as the Primus says, "be a grievous blow to the prestige of the Anglican Communion were there no altar belonging to us on the holy isle [of Iona]." Checks may be sent either to the address given by the Primus or to THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2.

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PITTSBURGH — A fire broke out in the Episcopal Church Home in Pittsburgh on October 14th. This is a home for elderly women, which has been in operation for over 90 years—since before the diocese of Pittsburgh was founded.

The fire started in the roof shortly before noon. It was reported by a man driving by. Four alarms were sounded, and fire engines were promptly on the job. The fire chief personally directed the fight, and within an hour the fire was out. Mayor David L. Lawrence and high police officials were also present to aid the firemen. Instead of fighting the fire from outside the firemen were instructed to go in with their hose, and to attack the blaze at its source, which prevented the damage from being worse than it was. Early estimates of the damage were placed at about \$18,000. The damage from fire was less than the damage from the water.

At the time of the fire there were 24 aged residents in the home. None of them realized the building was on fire until the fire engines arrived, and all were calmly led out of the building to safety. Mrs. Spencer Howell, superintendent of the Home, had a little delay with one lady because she wasn't "presentable," but she was soon in safety with the others. Two ladies had to be taken out in wheel chairs. Fortunately the weather was mild that day.

News of the fire was barely out when help came from varied sources. The Arsenal Health Center, a public building directly across the street from the Home, promptly gave the women shelter. It was a matter of minutes until nurses arrived from two nearby hospitals, St. Francis (Roman Catholic) and St. Margaret's (Episcopal). The latter, which has recently completed a new wing, but has not opened it because of a shortage of materials, took the women in and they became the first occupants of the new section.

As soon as word was received at the diocesan office the Very Rev. N. R. H. Moor and the Rev. Oliver R. Floyd, Ph.D., got in a taxi and raced to the scene, arriving there before the fire was out. Dr. Floyd is the chaplain of the Home, and at the time was attending a meeting of the department of Christian Education. A few minutes later Bishop Pardue, the diocesan, joined them, and the three were doing everything to help the women.

NEW YORK — The newly formed council, an administrative body, of the diocese of New York was activated at a special diocesan convention recently with the election of ten members.

New York is one of the last dioceses in the Church to adopt the executive

council system of administration. The only others without it are New Jersey, Newark, and Quincy.*

Council members elected in New York were: the Rev. Drs. Shelton H. Bishop, Arthur L. Kinsolving, John A. Bell, John Heuss, and the Ven. George F. Brätt; and Messrs. Russell E. Aldrich, Edward K. Warren, G. Forrest Butterworth, E. H. Carson, and Judge Hubert T. Delany.

The Council is to consist of 23 members—21, when, as at present, there is no

concerning the work of the different diocesan agencies, and, most important of all, will show us the missionary need and opportunities at home and abroad. . . .

"The department of finance will study and evaluate the material need of branches of our Church's life in the diocese. On the basis of the study and continuous review, the department will make recommendations concerning the apportionment of our income. This, of course, will be the most unpopular department of the Council." [Laughter.]

The Presiding Bishop spoke to



Sun-Telegraph, Pittsburgh

EPISCOPAL CHURCH HOME
Two were rescued in wheel chairs.

bishop coadjutor and only one suffragan bishop. Ten are to be elected by the convention, five to be appointed by the bishop, six, ex-officio. These last at present, are: the bishop, the suffragan bishop, the treasurer, the assistant treasurer, the president of the standing committee, and the president of the Woman's Auxiliary. Bishop Donegan, the diocesan, will make his appointments at a later date.

Bishop Donegan outlined the functions of the five divisions of the council:

"The department of missions will by direct counsel and such financial aid as is available, strengthen these [city churches in changing neighborhoods] churches, and enable them to make a real impact on the neighborhood. . . . The missionary work in rural districts and suburban areas will also be the concern of this department. . . .

"The department of Christian social relations will give guidance to the Church in economic, social, political, and international matters. . . .

"The department of promotion will present the program of the Church. It will keep us all in touch with vital information

convention and was the guest of honor at the convention luncheon afterward. He said:

"People, not knowing it, are hungry and thirsty for the bread and water of life. We need a spiritual revival. I am going to make an old-fashioned suggestion, because I am an old-fashioned person. Get out and make pastoral calls. [Applause] The new way is counseling. The clergy say that they are in their parish houses where people can come to them. The people who most need counseling will not come.

"The clergy cannot do it alone. They need laymen to work with them. Laymen must go out. We must mobilize all the people in the Church who really care.

"The parish which lives to itself is going to die to itself.

"Any diocese which lives to itself will die to itself.

"There is a feeling abroad that the National Council is an agency out to sap the strength of the parishes and dioceses. A great many things cannot be done on parochial or diocesan basis. They must be done in the name of us all. . . . Our Church has the brains, the experience, and the financial resources to win this war to Christ. Our cause catches pneumonia from having cold water thrown on it. [Laughter.]"

* A number of missionary districts do not have such a council. They are: Cuba, Haiti, Idaho, Liberia, Mexico, Philippines, Puerto Rico, Salina, Virgin Islands, and Wyoming.

IFORNIA — A solar schedule followed by St. Francis' Mission, 'No-Calif. In the fall and winter the veneration worships in a temporary shed set up in what will eventually be living-room of the vicarage. But when the sun moves north of the equator, worshippers move out into the noble grove of California live-oaks on the mis-grounds.

There was there under the trees that services were first held on the property last summer, with the altar sheltered under a million canopy. But this was not a temporary expedient, and this year young people of the mission, with their vicar, the Rev. Peter Farmer, built hand-made adobe blocks, 250 of them, a simple altar, backed by an adobe wall, sheltered by a tile roof supported by redwood beams, the whole topped with a hand-wrought iron cross. The chapel is surrounded by a redwood stake

AS — Bishop Quin is trying something new in the interest of traffic safety downtown.

The bishop, who often is seen wearing a wide-brimmed western hat, passes out urging that motorists drive care-

They read: "You may hit an Episcop-

[RNS]

WAUKEE — The office of arch-episcopacy has been eliminated in the diocese of Milwaukee by action of the recent council. Instead the diocese will be divided into six convocations, each headed by a dean. Each convocation will be responsible for its own missionary work and will search out and bring to the attention of the bishop opportunities for work. The two former archdeacons will continue their parish work.

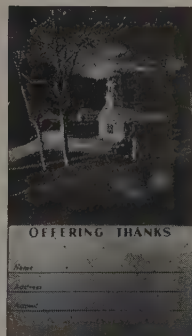
A \$400,000 capital fund, to be used primarily for mission needs, and to be completed next year, was voted by the council. This is the largest financial campaign undertaken by the diocese.

It was at the recent council meeting that Bishop Ivins, the diocesan, handed the entire diocesan administration, with the exception of two confirmation cases and jurisdiction over the cathedral, to Bishop Hallock, the coadjutor. Bishop Ivins' retirement becomes effective December 31st.

Members of the diocese, according to a plan by the council, will give an offering at the men's corporate Communion on Advent Sunday in honor of Bishop Ivins, the offering to be used for a special purpose to be designated by him.

Members. Executive board, clerical: J. H. C. B. W. Maddock, A. M. Gard; lay: J. Fisher, G. K. Viail, C. F. Stekl; Synod, lay: H. R. Baker, G. R. Olston, J. R. De-Young, H. W. Roth; lay: Ralph Hinchliffe, Day, H. R. Noer, M. F. Neilson.

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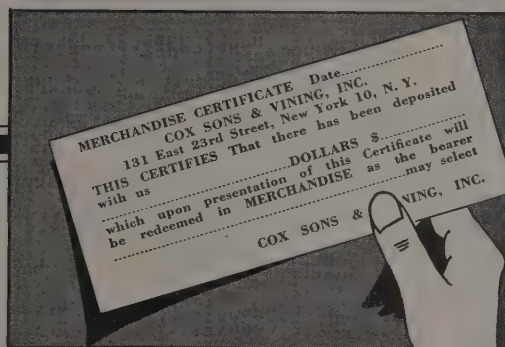
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EDUCATIONA

SEMINARIES

Nashotah Dean

The committee to nominate a dean for Nashotah House plans to meet in the near future. A new choice will have to be made since Bishop Horsfall of Eau Claire has turned down his election to that office. Announcing his decision the bishop said he felt his present duty was in the diocese of Eau Claire. The nominating committee has several men under consideration, but as yet has made no new election. The position of dean has been open since the Very Rev. William H. Nes resigned last spring.

Collect for the Builders

The Very Rev. Sherman E. Johnson, dean of the Church Divinity School of the Pacific, has written a collect for the "Builders," a unit-giving program launched by CDSP last spring to build up faculty personnel and physical equipment at the seminary.

Membership in the "Builders" entails contributions of ten dollars a year, for three years, by clergy and laymen interested in the improvement of the school. Physical equipment at CDSP designed for not more than 40 students and the present enrollment is 97.

The collect:

"O God, who hast made thy son Christ Jesus the corner stone of thy Church that it may grow into a holy temple built of thee, send us, we pray thee, many Builders for the Church Divinity School of the Pacific who shall give of their time, talents, and their means; that thy Word may be preached in all the world and the kingdom may come on earth as it is in heaven; through Jesus Christ our Lord. Amen."

COLLEGES

Trinity's New President

The date when Albert Charles Jacob will take office as new president of Trinity College has not yet been set. It is expected that it will be several months before Dr. Jacobs will be able to relinquish his duties as chancellor of the University of Denver. During this time Dr. Arthur H. Hughes, dean at Trinity, will continue to act as president.

Dr. Jacobs, as 14th president of Trinity, will succeed G. Keith Funston, who became president of the New York Stock Exchange in September, 1951, after six years as president.

Trinity has hit a new high in student enrollment this fall, it is reported. Joseph C. Clark, dean of students, said there are 925 enrolled in day classes and 239 in evening classes. Faculty

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also been increased from 75 to 86, works out to one faculty member every 10.8 students for daytime classes. There are 22 evening instructors, teaching one or two courses. Forty-two-year-old Dr. Jacobs has led Denver University (enrollment 1000 students) since 1949 and credited with restoring the university to a position of leadership among independent universities in the West after a difficult period of post-war adjustment. He was a teacher of law at Columbia University since 1927. He was assistant to General Eisenhower, and in 1947 to 1949 provost of the University, serving in the General's place during his leaves and absences from the university presidency. At Oxford Dr. Jacobs was named a "Fellow," the only American ever to get a Fulbright fellowship. He is a prominent layman in the church, having served while at Columbia as a member of the board of religious education of the diocese of New York and as chairman of the commission on college work. Dr. Jacobs is now a vestryman of St. John's Cathedral in Denver. Dr. Jacobs' undergraduate study at Michigan had been interrupted by service in a private in World War I. During the second World War, he was commissioned a lieutenant commander in the

Naval Reserve in 1942, and rose to captain during his service as director of the casualties and dependents welfare division.



DR. JACOBS
Former assistant to Gen. Eisenhower.

division of the Bureau of Naval Personnel in Washington until November, 1945.

He was married in 1927 to Loretta Field Beal, and has two daughters and a son.

Dr. Jacobs is a Giants baseball fan and is a frequent visitor to the ball park with his son, Travis. He is also seeking to retain the family tennis title against Travis, having been on the Oxford tennis team when he was a student there. He has also enjoyed hunting and fishing in the West.

SECONDARY

Retired General Apointed

A retired infantry general has been named commandant of the Episcopal preparatory school, Texas Military Institute, at San Antonio, Texas, announces Bishop Jones of West Texas, chairman of the board of the Institute.

He is Maj. Gen. J. R. Sheetz, a member of St. Paul's Church, San Antonio, and a vestryman of the church.

General Sheetz, who retired about two years ago, gained national recognition as head of the Universal Military Training Experimental Unit at Fort Knox, Ky.

Before that time General Sheetz was commander at Okinawa, under Gen. Douglas MacArthur, and military governor of the Ryukyu Islands.

He began his new duties at the opening of the school's 67th year, September 2d.



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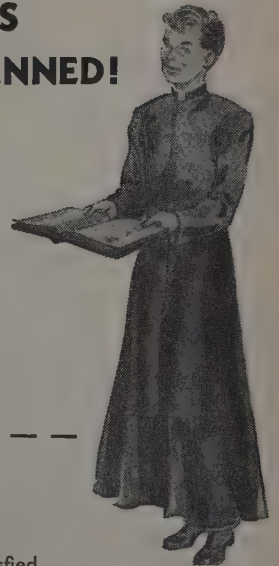
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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Alfred Barker, Priest

The Rev. Alfred Barker died at a hospital in Rapid City, S. D., on August 11th after a long illness, reports the *South Dakota Churchman*. He was 82 years of age. Mr. Barker was born at Santee, S. D., in 1870 and after having served as helper and catechist, he was ordained deacon in 1918. He spent most of his ministry in various churches on the Rosebud Reservation. His last charge was at St. Barnabas, Kyle, where he served from 1931 to 1938 when he retired from the active ministry because of age and physical ability. As a young man he studied at Hampton Institute at Hampton, Va.

Henry Parkman, Priest

The Rev. Henry Converse Parkman, 80, vicar of St. James Chapel, Indian Head, Md., from 1921 until he retired in 1940, died September 4th at Garfield Memorial Hospital, Washington, D. C.

A native Washingtonian, Mr. Parkman went as lay missionary to work among the Indians in New Mexico in 1895 and was made a deacon there. He entered Kansas Theological School for training and was ordained to the priesthood in 1898. He served churches in Indiana, North Carolina, Michigan, Pennsylvania, and Delaware before being called to Indian Head where he was commissioned a lieutenant commander in the Naval Reserve that he might serve as chaplain of the naval base there.

He is survived by his widow, a son, and three daughters.

Georgiana Emery

Miss Georgiana Emery died at her home in West Newbury, Mass., September 3d, at the age of 93. She was the daughter of the late Rev. Samuel H. Emery for many years rector of Trinity Church, Portland, Conn.

Miss Emery dedicated her life to works of charity and her entire estate is so willed. The bulk of it, considerably over half a million dollars, goes to the Society of St. John the Evangelist with headquarters in Cambridge, Mass.

Miss Emery was the last member of the family that came to this country in 1637. There were five sisters and one brother.

Capt. Harvey A. Stewart

Capt. Harvey A. Stewart, longtime vestryman and warden of St. Andrew's, Algonac, Mich., died on September 2d after an operation. Capt. Stewart, who was 81, was born on Harsen's Island in the St. Clair River. His family were among the first settlers of this area.

He was one of the great ship captains on the Great Lakes, received his master papers at 27, and sailed some of the finest Lakes boats, among them "Agnew." He retired from Lake service just before World War II, but called back and sailed until 1945.

For more than 25 years Capt. Stewart was a familiar figure at St. Andrew Church. As vestryman and senior warden he was at the church every day, was a potent force in helping the church through difficult times.

Besides his wife, Mrs. Maud Robinson Stewart, whom he married in 1891, he is survived by two daughters, two brothers, two sisters, as well as by many grandchildren.

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Also: Refer to

"MONEYMAKERS"

in the Classified Columns

CHANGES

Appointments Accepted

Rev. Richard G. Baker, formerly rector of Church, Atchison, Kans., is now rector of St. John's Church, Ashland, Wis. Address: 608 W. W.

Rev. Robert Core Clingman, formerly rector of St. Francis-in-the-Fields, Harrodsburg, Ky., is now rector of St. Mark's Church, Wyo. Address: 1015 S. Wolcott St.

Rev. John Frederick Harriman, formerly of St. Andrew's Theological Seminary, P. I., is now curate of the Church of St. James, Chicago. Address: 5749 Kenmore Ave. 40.

Rev. Edward B. King, formerly curate of St. Paul's Church, Tampa, Fla., is now rector of St. Mark's Church, Cocoa, Fla., in charge of St. John's-by-the-Sea, Cocoa Beach.

Rev. Russell V. Murphy, formerly junior at Christ Church Cathedral, St. Louis, Mo., now associate rector of Christ Church, St. Minn., on November 15th. Address: 149 St. Ave.

Rev. Albert Linnell Schrock, formerly rector of St. Paul's Church, Benicia, Calif., is now of St. John's Church, Los Angeles. Address: Adams Blvd., Los Angeles 7.

Rev. James Stoney, formerly assistant of St. Andrew's Church, Charleston, S. C., is now serving at the Resurrection, Houston. Address: 1000 Main St.

Rev. David R. Thornberry, who has been of Grace Church, Cincinnati, will become rector of the diocese of Southern Ohio on Nov. 1st. Address: 412 Sycamore St., Cincinnati 2.

LIVING CHURCH RELIEF FUND

Contributions should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of the fund, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which the contribution is intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Save the Children Federation

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T. McIntyre	48.00
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Marjorie H. Conwell (orphanage) ..	15.00
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Okinawa Discretionary Fund

Fully acknowledged	\$ 479.81
W. Ogden	10.00
	\$ 489.81

Ordinations

Priests

Fond du Lac: The Rev. Peter Culmer Rivett was ordained priest on October 4th by Bishop Sturtevant of Fond du Lac at St. John's Church, Shawano, Wis. Presenter, the Rev. H. L. M. Cowan; preacher, Canon William Elwell. To be vicar of St. Ambrose's Church, Antigo, Wis. Address: 39 S. Smalley St., Shawano, Wis.

Minnesota: Six persons were ordained to the priesthood on October 2d by Bishop Keeler of Minnesota at St. Mark's Cathedral, Minneapolis. These former business and professional men, like several of the new deacons, had taken part in Bishop Keeler's lay vicar program. The men met canonical requirements for full clergy status after study and training and a period of service as lay vicars. Preacher at the service was Bishop Kellogg, Bishop Coadjutor of Minnesota. Ordained priests were:

The Rev. Clyde Arthur Benner, presented by the Ven. D. L. Harris; to be in charge of the Indian mission of St. Antipas, Redby, Minn., and other missions.

The Rev. Walter Allan Donald Foster, presented by the Rev. V. E. Johnson; to be vicar of St. John's, Eveleth, Minn., and St. Mary's, Tower. Address: Eveleth.

The Rev. Walter Allan Donald Foster, presented by the Rev. R. C. Schmuck; to be rector of Christ Church, Grand Rapids, Minn., which he built up as lay vicar until it achieved parish status. He is also in charge of the Church of the Good Shepherd, Coleraine. Address: Grand Rapids.

The Rev. Kenneth Robert Johnson, presented by the Rev. Frederick Resch; to be rector of Christ Church, Crookston, Minn., serving the churches at Mentor and Thief River Falls.

The Rev. William Charles Wedge, presented by the Rev. S. W. Goldsmith; to be vicar of St. Andrew's Church, Waterville, Minn., and the churches at Janesville and Waseca.

The Rev. John T. Whaley, presented by the Rev. Reno Kuehnelt; to be vicar of the Church of Our Saviour, Little Falls, Minn., and the churches at Royalton and Rice.

Deacons

Arkansas: Richard Henry Leroy Vanaman, a former Methodist minister, was ordained deacon on September 29th by Bishop Mitchell of Arkansas at St. Alban's Church, Stuttgart, Ark., where the ordination will be in charge. He will also serve St. Peter's Mission, Tollville. Presenter, the Rev. Sheldon Davis; preacher, the Bishop. Address: Box 438, Stuttgart.

Easton: Donald Calvert Hagan was ordained deacon on May 31st by Bishop Miller of Easton at St. Peter's Church, Salisbury, Md. Presenter, the Rev. N. M. Gage; preacher, the Very Rev. Dr. F. D. Gifford. To be in charge of the Church of the Holy Trinity, Box 1, Oxford, Md.

Milwaukee: Major John F. Robohm, III was ordained deacon on September 21st by Bishop Hallock, Bishop Coadjutor of Milwaukee, at Christ Church, Whitefish Bay, Milwaukee. Presenter, Canon M. M. Day; preacher, the Rev. D. E. Becker. Now on active duty in the Far East.

West Virginia: George Edward Heerwagen was ordained deacon on September 23d by Bishop Strider of West Virginia at St. Andrew's Church, Mullens, W. Va., where the ordination will continue in charge. Presenter, the Rev. W. E. Hoskin; preacher, the Rev. M. N. Baer.

Walter Joseph Mycoff was ordained deacon on September 21st by Bishop Strider of West Virginia at St. Matthew's Church, Wheeling, W. Va., where the ordination has been youth director for the past two years and will continue to assist the rector.

Changes of Address

The Rev. Dr. Albert E. Campion, rector of the Church of the Mediator, New York, recently returned from another summer in England, where he officiated and preached in a number of churches. Among them was the Parish Church of Godalming (S.S. Peter and Paul) in the diocese of Guildford, where the Rev. Dr. Campion was baptized as an infant.

The Rev. Henry N. Hyde, rector emeritus of All Saints' Church, Portsmouth, Ohio, formerly addressed in Skaneateles, N. Y., may now be addressed at Box 92, Salisbury, Conn.

The Rev. Frederick G. Jennings, retired priest of the diocese of Oregon, formerly addressed at

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THE LIVING CHURCH

CHANGES

Eads Ave., should now be addressed at 6011 La Jolla Blvd., La Jolla, Calif.

The Very Rev. T. Raymond Jones, who recently became rural dean and general missionary for the San Diego convocation, formerly addressed in South Pasadena, Calif., may now be addressed at 2678 Poinsettia Dr., San Diego 6, Calif.

The Rev. Dr. John D. Lee, rector of the Church of the Incarnation, Santa Rosa, Calif., should be addressed for all purposes at 550 Mendocino Ave.

The Rev. H. M. McCausland, retired priest of the diocese of Michigan, formerly addressed in Essexville, Mich., may now be addressed at 2300 Center Ave., Apt. 9, Bay City, Mich.

The Rev. Dr. William H. Nes, formerly addressed at Nashotah, Wis., and at Penrose, N. C., may now be addressed at 930 Elmwood Ave., Evanston, Ill.

The Rev. John C. Petrie, formerly addressed in Pahokee, Fla., should now be addressed for all purposes at St. Martin's Church, Clewiston, Fla. He will continue to serve the churches in both places.

The Rev. Clarence W. Sickles, curate of Christ Church, New Brunswick, N. J., and chaplain to Episcopal students at Rutgers University, formerly lived at 26 Redcliffe Ave., Highland Park, N. J. He has moved across the river to 5 Mine St., New Brunswick, N. J.

The Rev. Laird Wingate Snell, retired priest of the diocese of Massachusetts, formerly addressed in Fairhope, Ala., may now be addressed at 8504 Houston St., Silver Spring, Md.

The Rev. Alfred DeF. Snively, retired priest of the diocese of Western Massachusetts, formerly addressed at 748 Charles Pl., Memphis, may now be addressed at 1015 Colonial Rd., Memphis, Tenn.

Resignations

The Rt. Rev. Dr. Douglass H. Atwill, Retired Missionary Bishop of North Dakota, will retire on December 1st from his work as rector of Trinity Church, Kirksville, Mo.

The Rev. F. Gray Garten has resigned as rector of St. Stephen's Church, Woodlawn, New York City. Address: 126 Carthage Rd., Scarsdale, N. Y.

The Rev. David N. Harris, formerly assistant of St. Luke's, Washington, has resigned to take up graduate studies at the University of Chicago.

Degrees Conferred

The degree of doctor of divinity was conferred on Bishop Scaife of Western New York recently by Trinity College, Toronto, Ont.

Dean Charles Feilding indicated that the degree was given primarily because of Bishop Scaife's contribution to relations with the Eastern Orthodox Churches. As chairman of the Joint Commission on Assistance to the Russian Church, the Bishop has conferred with leaders of the great Eastern Orthodox Communions, touring Greece, Turkey, and Yugoslavia and taking a sincere interest in their needs.

Other Appointments

The Rev. Richard I. Brown, rector of St. Luke's Church, Fort Myers, Fla., is serving as secretary of the diocese of South Florida. Address: 2111 Woodford Ave., Fort Myers.

The Rev. Arnold Purdie, executive director of the Philadelphia City Mission, has been appointed by the mayor of Philadelphia to be a member of the new Advisory Child Welfare Board.

The Rev. Joseph Wittkofski, rector of St. Mary's Church, Charleroi, Pa., has been named Grand Aumonier (chief chaplain) of the American Legion 40 and 8 honor society. Fr. Wittkofski is a veteran of World War II.

Laymen

Mary Elizabeth Hyde, formerly director of Christian education at Christ Church, Greenwich, Conn., is now serving in the same capacity at St. Mark's Church, Beaumont, Tex.

Mrs. Dorothy Ann Miller has been appointed executive secretary of the recently reorganized department of Christian education of the diocese of Chicago. Mrs. Miller has been a member of the department for 14 years and has also been director of Christian education at Grace Church, Oak Park, Ill.

Mr. Edmond Albert Penn, a student at General Theological Seminary and a member of the Church of the Mediator, New York, is lay assistant at that Church.

Miss Florence F. Pickard, director of religious education of the diocese of Oregon and convener of the Church School by Mail, has moved to E. Clay St., Monmouth, Ore. Using St. E. Church, Monmouth, as her headquarters, she also relieves the work among students at the Gonzaga College of Education in Monmouth.

Living Church Correspondents

Mr. E. W. Andrews, 540 Main St., Rockmont, is now correspondent for the diocese of Montana.

The Rev. Norman H. V. Elliott, is now correspondent for Alaska. Address: St. Stephen's Mission, Fort Yukon, Alaska. Formerly in charge of St. Mark's Mission, Nenana, Alaska, the new correspondent is now in charge of St. Stephen's, Yukon, serving also Arctic Village, Chalk Circle, Beaver, Porcupine, and Venetie, Alaska.

Mr. Paul J. Griffith, 217 N. Front St., Harrisburg, Pa., is now correspondent for Harrisburg, succeeding Canon Clifford W. French.

The Rev. Christian H. Kehl, Box 8116, San Antonio 12, Tex., is now correspondent for Texas, succeeding Mrs. J. H. Moore.

The Rev. George F. Packard, 105 W. Monument St., Baltimore, is now correspondent for Maryland, succeeding the Rev. Dr. G. Warfield Hobbs.

The Rev. John Nelson Taylor, St. Mark's Church, 1001 First Ave. S., Fort Dodge, Iowa, is correspondent for Iowa.

Religious Orders

The Rev. Martin Davidson, OGS, has returned from England where he represented the American College of the Oratory of the Good Shepherd their annual retreat and chapter. The retreat, conducted by Dom Augustine Morris, OSB, of Nashdom Abbey in England. Fr. Davidson is assistant of Trinity Church, Princeton, N. J.

Religious Education

Archdeacon John H. Townsend, correspondent for The Living Church in the Panama Canal Zone, writes that the clergy of the district are actively engaged in preparing a manual of religious education which is especially planned for missionary outlying places where church school supplies are hard to get and teachers lack training and supervision. He adds that "what with illnesses, retreats, vacations, furloughs, and attendance at General Convention, so few priests never for so many churches as this season. . . . work extends from the Atlantic to the Pacific in Panama and sometimes a priest may serve at both oceans on the same day!"

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M, Morning Prayer; Ch S, Church School; c, curate; d,
deacon; EP, Evening Prayer; Eu, Eucharist; Ev,
Evening; ex, except; HC, Holy Communion;
H, Holy Days; HH, Holy Hour; Instr, Instruc-
tion; Int, Intercessions; Lit, Litany; Mat,
Matins; MP, Morning Prayer; r, rector; Ser,
Sermon; Sol, Solemn; Sta, Stations; V, Vespers;
YF, Young People's Fellowship.

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

BOSTON, MASS.

ALL SAINTS Dorchester
(at Ashmont Rapid Transit Station)
Sun 7:30, 9, 11 (Solemn); EP & B 7:30; Daily 7;
Wed & HD 10; C Sat 4-5, 7-8

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D. dean; Canon
Leslie D. Hollett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05; Also Tues 7:30;
Healing Service 12 Noon Wed

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8, 9:30, 11, Ev & B Last Sun 5; Daily
7; Thurs 10; C Sat 7:30-8:30; Ev & B Last Sun 5

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 7:30, 8, 9 HC, 11 MP, HC & Ser, 4 EP & Ser;
Daily 7:30, 8 HC, Mat 8:30, Ev 5 (Chair ex Mon);
HD 8:45 Cho HC; Wed 10 HC

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
S 8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser,
4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, 9:30 Family, 11 MP; Thurs HC & Int 12

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11;
Thurs & HD 12 HC; Wed 12 Healing Service

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS' Rev. Roeliff H. Brooks, D.D.
5th Ave. & 53d Street
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Cho.
Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs;
12:10 Noonday ex Sat

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, r; Rev. George F. French
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Break-
fast), 9 Sch of Religion and Nursery, 11 Nursery;
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily:
MP 8:45, EP 5:30; C Sat 8-9 by appt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7
ex Mon 10; C Sat 7-8

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., Rev. Timothy Pickering,
B.D., ass't.
Sun 8 HC, 11 MP 15 HC; Fri 12 HC; Evening,
Weekday, Special services as announced.

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL Very Rev. John S. Willey
127 N. W. 7
Sun 8:30, 10:50, 11; Thurs 10

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11,
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Mon, Wed
& Fri 7, Thurs, Sat & HD 9:30, Ang & P 12, EP
5:30, C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 Mc Kea Pl, Oakland
Sun Mass with Ser 9:30; Int & B Fri 8; C Fri 7
& by appt

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues,
Fri & HD 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed
9:30 HC; C Sat 7:30-8

PARIS, FRANCE

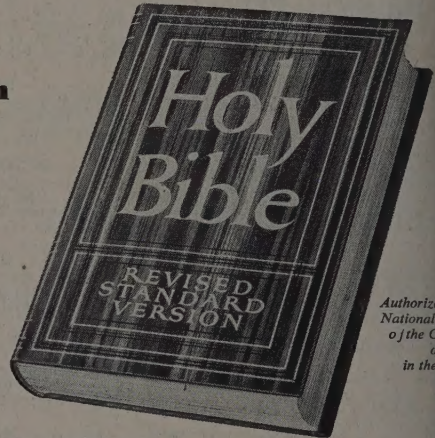
23 AVE. GEORGE
VERY REV. STURGIS LEE RIDDLE, dean
Sun 8:30, 11 Student Center, Blvd. Raspail



ALTAR: CHAPEL OF THE HOLY ANGELS
ST. PAUL'S CHURCH
WASHINGTON, D. C.

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1 Cor.
10:24

Let no man seek his own, but every man another's *welfare*.

Psalms
119:147

I prevented the dawning of the morning, and cried: I hoped in thy word.

Revised Standard Version

Let no one seek his own good, but the good of his neighbor.

I rise before dawn and cry for help;
I hope in thy words.

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